دروس اللغة العربية

Lessons of the Arabic Language

لِغَيْرِ النَّاطِقِينَ بِهَا

For Non-Native Speakers

الْجُزْءُ الثَّالِثُ

Book 3

الدكتور ف. عبد الرحيم

Dr. V. Abdul Rahim

Annotated Solutions

Lesson 18

Javid Sheikh

لُغَةُ الْقُرْآنِ
مسي ساغا
Language of the Qur'an
Mississauga

Revision History

Date	Rev.	Author	Revision Comments
2019-09-01	0	Javid Sheikh	First release
2020-09-12	1	Javid Sheikh	Added vocabulary and revision table. Changed cover page.
2024-03-30	2	Javid Sheikh	Minor revisions to text and vocabulary. Changed cover page.

Note:
Translations of the Qur'anic ayahs given in this lesson are based on the literal translation of the Arabic words to help promote an understanding of the Holy Qur'an in its original language. For the mainstream translation of the ayahs, please consult the Qur'an translations offered by Saheeh International and others.

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(١٨) اَلدَّرْسُ الثَّامِنُ عَشَرَ

The Eighteenth Lesson

(بَعْدَ صَلَاةِ الْعَصْرِ)

(After the Asr prayer)

اَلْمُدَرِّسُ : كَيْفَ أَمْسَيْتُمْ يَاإِخْوَانُ ؟

- The Teacher: How are you this evening, O'brothers?

اَلطَّلَبَةُ : أَمْسَيْنَا بِخَيرٍ، وَالْحَمْدُ لِلّٰهِ.

- The Students: We are fine this evening (entered the evening fine), and all praise belongs to Allah.

اَلْمُدَرِّسُ : لِمَ أَخْرَجْتَ السَّبُّورَةَ يَاأُسَامَةُ؟ أَدْخِلْهَا بِسُرْعَةٍ.

- II: Why did you take out the writing board, O'Osama? Bring it in quickly.

أُسَامَةُ : أَخْرَجْتُهَا لِأُنَظِّفَهَا. سَأُدْخِلُهَا بَعْدَ تَنْظِيفِهَا.

- Osama: I took it out to clean it. I will bring it after cleaning it.

اَلْمُدَرِّسُ : أَيُّهَا الْإِخْوَةُ أُهَنِّئُكُمْ بِنَجَاحِكُمُ الْبَاهِرِ فِي الْاِمْتِحَانِ النِّصْفِيِّ وَاللّٰهِ لَقَدْ فَرِحْتُ كَثِيراً بِهٰذِهِ النَّتِيجَةِ الَّتِي بَلَغَتْ نِسْبَتُهَا ٩٧٪.

[يَا]

- II: I congratulate you brothers on your splendid success in your mid-term examination. By Allah, I became very pleased with this results which reached ninety seven per cent.

عَكَاشَةُ : فَرَّحَكَ اللّٰهُ دَائِماً يَاأُسْتَاذُ.

- Okasha: May Allah make you happy all the time, O'teacher.

(يُدْخِلُ أُسَامَةُ السَّبُّورَةَ)

(Osama brings in the writing board)

اَلْمُدَرِّسُ : إِنِّي جَوَّلْتُ فِي مَشَارِقِ الْأَرْضِ وَمَغَارِبِهَا، وَدَرَّسْتُ فِي بِلَادٍ كَثِيرَةٍ، وَلَمْ أَرَ طُلَّاباً أَحْسَنَ مِنْكُمْ.

- II: Indeed I travelled (extensively) in the east and west of the world, and I taught in many countries, and I did not see students better than you (all).

أُسَامَةُ : جَزَاكَ اللّٰهُ خَيْراً يَاأُسْتَاذُ.

Osama: May Allah reward you good reward, O'teacher.

اَلْمُدَرِّسُ : لَعَلَّكُمْ أَحْضَرْتُمْ دَفَاتِرَ النَّحْوِ.

IV

II: I hope you have brought the notebooks of grammer.

عَكَاشَةُ : نَعَمْ أَحْضَرْنَاهَا.

Okasha: Yes, we brought them.

اَلْمُدَرِّسُ : هَاتُوهَا. أُرِيدُ أَنْ أُرِيَهَا الْمُدِيرَ. سَيُسَرُّ بِهَا كَثِيراً إِنْ شَاءَ اللّٰهُ.

مَفْعُولٌ بِهِ (2) — اَلْمَصْدَرُ الْمُؤَوَّلُ — مَجْهُولٌ

II: Bring them (to me). I want to show them to the principal. He will be pleased with them a lot if Allah wills.

يَاعَمْرُو، أَسْمِعْنِي بَيْتَ الْمُتَنَبِّي الَّذِي ذَكَرْتَهُ أَمْسِ.

O'Amr, say to me (make me listen) a verse of Al-Mutanabi which you mentioned (about it) yesterday.

A famous poet

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عَمْــرٌو : وَمَا ٱلتَّأْنِيثُ لِاسْمِ الشَّمْسِ عَيْبٌ

وَلَا التَّــذْكِــيرُ فَخْــرٌ لِلْهِـلَالِ

- Amr: And femininity is not a defect in the name of the sun. And neither is the masculinity a matter of pride for the moon.

ٱلْمُدَرِّسُ : قُلْ (ٱلتَّـأْنِيثُ) وَأَخْـرِجْ لِسَـانَكَ. يَجِبُ إِخْرَاجُ اللِّسَانِ عِنْدَ النُّــطْقِ بِثَـلَاثَـةِ أَحْـرُفٍ، وَهِيَ ٱلثَّـاءُ (ثَ)، وَالـذَّالُ (ذَ)، وَالظَّاءُ (ظَ). . . أَظُنُّ أَنِّي فَهَّمْتُكُمْ مَعْنَاهُ.

- TT: Say (femininity) and take your tongue out. It is necessary to take the tongue out with the pronunciation of three letters, and they are: ظَ, ذَ, ثَ... I think I have made you understand its meaning (the meaning of it).

أُسَامَــةُ : نَعَمْ. مَعْنَاهُ: إِنَّمَا الشَّيْءُ بِحَقِيقَتِهِ لَا بِٱسْمِهِ.

- Osama: Yes. Its meaning is: It is only a thing in its reality, not by its name.

عَلِــــيٌّ : يَاأُسْتَـاذُ، أَرْجُـو أَنْ تَسْمَحَ لِي بِالذَّهَابِ إِلَى غُرْفَتِي فَإِنَّ بِي صُدَاعاً شَدِيداً.

- Ali: O'teacher, I request that you allow me to go (of my going) to my room because I have (I am afflicted with) a severe headache.

ٱلْمَصْدَرُ ٱلْمُؤَوَّلُ

ٱلْمُدَرِّسُ : اِذْهَبْ شَفَاكَ اللهُ.

- TT: Go, May Allah cure you.

جُمْلَةٌ فِعْلِيَّةٌ

إِبْرَاهِيمُ : مَا بِهِ صُدَاعٌ يَاأُسْتَاذُ، إِنَّمَا يَكْذِبُ.

- Ibrahim: He does not have a headache. He is only lying.

ٱلْمُدَرِّسُ : وَمَا أَدْرَاكَ أَنَّهُ يَكْذِبُ ؟

- TT: And how do you know that he is lying (Lit: And what informed you that he is lying?)

إِبْرَاهِيمُ : أَظُـــــنُّ.

- Ibrahim: I am guessing (suspecting).

حَذَّرَ - يُحَذِّرُ

(إِيَّاكَ + وَ + مَنْصُوبٌ) = تَحْذِيرٌ (Warning)

ٱلْمُدَرِّسُ : إِيَّاكَ وَالظَّنَّ يَاإِبْرَاهِيمُ، فَقَدْ قَالَ ٱلنَّبِيُّ ﷺ: « إِيَّاكُمْ وَالظَّنَّ، فَإِنَّ الـظَّنَّ أَكْذَبُ الْحَدِيثِ ». وَقَالَ عَزَّ وَجَلَّ: ﴿ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ ﴾. [ٱلْحُجُرَاتُ/١٢].

- TT: (I warn) you to stay away from guessing O'Ibrahim. The Prophet (PBUH) has said: '(I warn) you to (stay away from) the guessing (suspicion) because guessing is the most false speech (talk).' And the Exalted said: 'Indeed some of the guessing is sin.'

أَفْعَلُ (Superlative)

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أَجِبْ عَنِ الْأَسْئِلَةِ الْآتِيَـــةِ : Answer the following questions :

(١) لِمَاذَا أَخْرَجَ أُسَامَةُ السَّبُورَةَ مِنَ الْفَصْلِ؟

(٢) كَمْ بَلَغَتْ نِسْبَةُ النَّجَاحِ؟

(٣) لِمَاذَا أَرَادَ عَلِيٌّ أَنْ يَذْهَبَ إِلَى غُرْفَتِهِ؟

(٤) مَاذَا يُرِيدُ الْمُدَرِّسُ أَنْ يُرِيَ الْمُدِيرَ؟

See next page

❊ The verb is divided/split with respect to its meaning into transitive or intransitive.

يَنْقَسِمُ الْفِعْلُ بِاعْتِبَارِ مَعْنَاهُ إِلَى مُتَعَدٍ وَلَازِمٍ .

إِنْقَسَمَ - To divide F VII

- فَالْمُتَعَدِّي مَا تَجَاوَزَ حَدَثُهُ الْفَاعِلَ إِلَى الْمَفْعُولِ بِهِ، نَحْوَ: بَنَى إِبْرَاهِيمُ (عَلَيْهِ السَّلَامُ) الْكَعْبَةَ .

- The transitive is the one whose effect exceeds beyond the doer to the object, e.g., Ibrahim (PBUH) built the Ka'aba.

- وَهُوَ يَحْتَاجُ إِلَى فَاعِلٍ يَفْعَلُهُ، وَمَفْعُولٍ بِهِ يَقَعُ عَلَيْهِ.

- And it needs the doer (which) does it, and an object, which happens upon it.

- وَعَلَامَتُهُ أَنْ يَقْبَلَ هَاءَ الضَّمِيرِ الَّتِي تَعُودُ إِلَى الْمَفْعُولِ بِهِ، نَحْوَ: قَرَأَ الطَّالِبُ الدَّرْسَ، وَفَهِمَهُ. رَأَيْتُ حَشَرَةً سَامَّةً، فَقَتَلْتُهَا .

- And its sign is that it accepts the 'ه' of the pronoun which (then) returns to the object, e.g., the student read the lesson and understood it. I saw a poisonous insect, so I killed it.

تَعَدَّى - يَتَعَدَّى - مُتَعَدٍّ - الْمُتَعَدِّي

- وَاللَّازِمُ : مَا لَا يَتَعَدَّى أَثَرُهُ فَاعِلَهُ، نَحْوَ: خَرَجَ الطُّلَّابُ. فَرِحَ الْمُدَرِّسُ .

- And the intransitive: The effect of it does not extend beyond its doer, e.g., The student exited/left. The teacher was happy.

- لَا يَحْتَاجُ الْفِعْلُ اللَّازِمُ إِلَى مَفْعُولٍ بِهِ.

come together

- The intransitive verb does not need an accusative object.

- قَدْ يَتَعَدَّى الْفِعْلُ اللَّازِمُ بِوَاسِطَةِ حَرْفِ الْجَرِّ، نَحْوَ:

- The intransitive verb may/can become transitive by means of the particle, e.g.:

(قَدْ + مُضَارِعٌ = May be)

(١) غَضِبَ الْمُدَرِّسُ عَلَى الطَّالِبِ الْكَسْلَانِ .

1) The teacher became angry at the lazy student.

(٢) ذَهَبْتُ بِالْمَرِيضِ إِلَى الْمُسْتَشْفَى.

2) I brought/took the patient to the hospital.

(٣) نَظَرْتُ إِلَى الْجَبَلِ.

3) I looked at the mountain.

مَفْعُولٌ بِهِ لِوَاسِطَةِ حَرْفِ الْجَرِّ

مَجْرُورٌ لَفْظًا ، مَنْصُوبٌ مَحَلًّا

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Answer the following questions :

أَجِبْ عَنِ الْأَسْئِلَةِ الْآتِيَـــةِ :

(١) لِمَاذَا أَخْرَجَ أُسَامَةُ السَّبُّورَةَ مِنَ الْفَصْلِ؟

(٢) كَمْ بَلَغَتْ نِسْبَةُ النَّجَاحِ؟

(٣) لِمَاذَا أَرَادَ عَلِيٌّ أَنْ يَذْهَبَ إِلَى غُرْفَتِهِ؟

(٤) مَاذَا يُرِيدُ الْمُدَرِّسُ أَنْ يُرِيَ الْمُدِيرَ؟

1) Why did Osama take out the writing board?

١) أَخْرَجَ أُسَامَةُ السَّبُّورَةَ مِنَ الْفَصْلِ لِيُنَظِّفَهَا

Osama took the writing board from the classroom to clean it.

2) How much the success rate was (increased to)?

2) بَلَغَتْ نِسْبَةُ النَّجَاحِ سَبْعًا وَتِسْعِينَ بِالْمِائَةِ

The success rate reached to ninety seven percent.

3) Why did Ali wants to go to his room?

3) أَرَادَ عَلِيٌّ أَنْ يَذْهَبَ إِلَى غُرْفَتِهِ لِأَنَّ بِهِ صُدَاعًا شَدِيدًا

Ali wants to go to his room because he had (was with) a severe headache.

4) What did the teacher want to show to the principal.

4) يُرِيدُ الْمُدَرِّسُ أَنْ يُرِيَ الْمُدِيرَ دَفَاتِرَ النَّحْوِ

The teacher wanted to show the grammar notebooks to the principal.

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To dislike = رَغِبَ + عَنْ
To like = رَغِبَ + فِي

(٤) قَالَ ﷺ : « فَمَنْ رَغِبَ عَنْ سُنَّتِي فَلَيْسَ مِنِّي ».
4) The Prophet (PBUH) said: 'Whoever dislikes my Sunnah (my way), he is not from me.'

(٥) أُرِيدُ أَنْ أَطَّلِعَ عَلَى مَنْهَجِ مَدْرَسَتِكَ.
5) I want to be familiarized/informed with the curriculum of your school.

(٦) لَا أَرْغَبُ فِي السَّفَرِ هَذَا الْأُسْبُوعَ.
6) I don't like to travel this week.

– وَيُسَمَّى مَفْعُولُ مِثْلِ هَذَا الْفِعْلِ (غَيْرَ صَرِيحٍ). وَهُوَ مَجْرُورٌ لَفْظاً بِحَرْفِ الْجَرِّ، مَنْصُوبٌ مَحَلاً عَلَى أَنَّهُ مَفْعُولٌ بِهِ غَيْرُ صَرِيحٍ.
مَجْهُولٌ
– And the object of this kind of verb is called (indirect or inexplicit). And it is genitive (majrur) as a word with a particle (jar), accusative (mansub) as (real) place, because it is an indirect object.

❋ مَيِّزِ اللَّازِمَ مِنَ الْمُتَعَدِّي فِيمَا يَلِي : ❋
❋ Distinguish the intransitive from the transitive in the following:

(١) يَشْرَحُ الْمُدَرِّسُ الدَّرْسَ مَرَّتَيْنِ.
1) The teacher explains the lesson twice.

(٢) ضَحِكَ الطُّلَّابُ.
2) The students laughed.

(٣) رَجَعَ أَبِي الْبَارِحَةَ.
3) My father returned last night.

(٤) حَفِظْتُ الْقُرْآنَ وَأَنَا صَغِيرٌ.
وَاوُ الْحَالِ
4) I memorized the Qur'an while I was young.

(٥) اِجْلِسْ هُنَا.
5) Sit here.

(٦) اِفْتَحِ الْبَابَ، وَأَغْلِقِ النَّوَافِذَ.
6) Open the door, and close the windows.

(٧) أَمَرَ اللهُ تَعَالَى إِبْرَاهِيمَ (عَلَيْهِ السَّلَامُ) بِذَبْحِ ابْنِهِ إِسْمَاعِيلَ (عَلَيْهِ السَّلَامُ).
بِهِ
7) Allah, the Exalted, commanded Ibrahim (PBUH) to slaughter his son Ismail (PBUH).

(٨) نَامَ الطِّفْلُ.
8) The child slept.

(٩) قُمْتُ مِنَ النَّوْمِ مُتَأَخِّراً.
9) I got up from the sleep late.

(١٠) نَعْبُدُ اللهَ وَلَا نُشْرِكُ بِهِ شَيْئاً.
10) We worship Allah and we don't associate with him anything.

(١١) لَمْ آكُلْ شَيْئاً.
11) I did not eat anything.

(١٢) تَعِبَ الْعُمَّالُ.
12) The workers were tired.

(١٣) رَحَّبْتُ بِالضُّيُوفِ.
13) I welcomed the guests.

مَفْعُولٌ بِهِ لِوَاسِطَةِ حَرْفِ الْجَرِّ
مَجْرُورٌ لَفْظاً، مَنْصُوبٌ مَحَلاً

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To begin/become صَارَ - يَصِيرُ

FVIII FII FIV [ن]

❊ يَصِيرُ الْفِعْلُ اللَّازِمُ مُتَعَدِّياً بِنَقْلِهِ إِلَى بَابَيْ (أَفْعَلَ ، وَفَعَّلَ) كَمَا يَتَّضِحُ مِنَ الْأَمْثِلَةِ الْآتِيَةِ : ❊

The intransitive verb becomes transitive by shifting it to the two forms (أَفْعَلَ and فَعَّلَ) like it is made clear from the following examples:

(أ) (A)

أَفْعَلَ

(١) خَرَجَ حَامِدٌ مِنَ الْفَصْلِ.
Hamid left from the class.

أَخْرَجَ الْمُدَرِّسُ حَامِداً مِنَ الْفَصْلِ.
1) The teacher made Hamid to leave from the class.

(٢) نَزَلَ الْجَرِيحُ مِنْ سَيَّارَةِ الْإِسْعَافِ.
The wounded (person) came down from the ambulance.

أَنْزَلَ الْمُمَرِّضُونَ الْجَرِيحَ مِنْ سَيَّارَةِ الْإِسْعَافِ.
2) The male nurses brought down the wounded from the ambulance.

(٣) جَلَسَ الطَّالِبُ الْجَدِيدُ أَمَامَ الْمُدَرِّسِ.
The new student sat in front of the teacher.

أَجْلَسَ الْمُدَرِّسُ الطَّالِبَ الْجَدِيدَ أَمَامَهُ.
3) The teacher made the new student sit in front of him.

(ب) (B)

فَعَّلَ

(١) نَزَلَ الطِّفْلُ مِنَ الطَّائِرَةِ.
The child got down from the airplane.

نَزَّلْتُ الطِّفْلَ مِنَ الطَّائِرَةِ.
1) I brought down the child from the airplane.

(٢) نَامَ الْمَرِيضُ.
The patient slept.

نَوَّمَ الدَّوَاءُ الْمَرِيضَ.
2) The medicine made the patient to go to sleep.

(٣) نَجَا رُكَّابُ السَّيَّارَةِ الَّتِي انْقَلَبَتْ.
The riders/passengers of the car which overturned were saved/rescued.

نَجَّى اللهُ رُكَّابَ السَّيَّارَةِ الَّتِي انْقَلَبَتْ.
3) Allah saved the passengers of the car which overturned.

❊ إِذَا نُقِلَ الْفِعْلُ الْمُتَعَدِّي إِلَى مَفْعُولٍ وَاحِدٍ إِلَى هَذَيْنِ الْبَابَيْنِ تَعَدَّى إِلَى مَفْعُولَيْنِ، نَحْوَ: ❊

If/when the transitive verb with one object is transferred/shifted to these two forms, it (the verb) extends to two objects (double transitive), e.g.:

(١) سَمِعَ الْمُدَرِّسُ الْقُرْآنَ.
The teacher listened to the Qur'an.

أَسْمَعَ الطُّلَّابُ الْمُدَرِّسَ الْقُرْآنَ.
1) The students made the teacher listen to the Qur'an.

(٢) فَهِمَ الطَّالِبُ الدَّرْسَ.
The student understood the lesson.

فَهَّمَ الْمُدَرِّسُ الطَّالِبَ الدَّرْسَ.
2) The teacher made the student understand the lesson.

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1- Enter every verb, which comes in two sentences: In the first sentence as it is, and in the second sentence after entering (Hamza of transitiveness) to it (i.e., make form أَفْعَلَ)

١ ـ أَدْخِلْ كُلَّ فِعْلٍ مِمَّا يَأْتِي فِي جُمْلَتَيْنِ: فِي الْجُمْلَةِ الْأُولَى كَمَا هُوَ، وَفِي الْجُمْلَةِ الثَّانِيَةِ بَعْدَ إِدْخَالِ (هَمْزَةِ التَّعْدِيَةِ) عَلَيْهِ:

(١) خَرَجَ حَامِدٌ مِنَ الْفَصْلِ — أَخْرَجَ الْمُرَاقِبُ حَامِداً مِنَ الْفَصْلِ
1) Hamid left from the class. The supervisor made Hamid leave the class.

(٢) دَخَلَ الْمَرِيضُ فِي الْمُسْتَشْفَى — أَدْخَلَ النَّاسُ الْمَرِيضَ فِي الْمُسْتَشْفَى
2) The patient entered the hospital. The people took the patient to the hospital.

(٣) جَلَسَ حَامِدٌ أَمَامَ الْمُدَرِّسِ — أَجْلَسَ الْمُدَرِّسُ حَامِدًا أَمَامَهُ
3) Hamid sat in front of the teacher. The teacher made Hamid sit in front of him.

(٤) نَزَلَ الْقُرْآنُ فِي رَمَضَانَ — أَنْزَلَ اللّٰهُ الْقُرْآنَ فِي رَمَضَانَ
4) The Qur'an came down in Ramadhan. Allah sent down the Qur'an in Ramadhan.

(٥) ضَحِكَ الطِّفْلُ — أَضْحَكَ الْأَبُ الطِّفْلَ
5) The boy laughed. The father made the boy laugh.

(٦) بَكَى ← بَكَتِ الْبِنْتُ — أَبْكَى الْجُوعُ الْبِنْتَ
6) The girl cried. The hunger made the girl cry.

(٧) سَمِعَ الدَّرْسَ الْمُدَرِّسُ — أَسْمَعَ الطَّالِبُ الْمُدَرِّسَ الدَّرْسَ
7) The teacher listened to the lesson. The student made teacher listen to the lesson.

2- Enter every verb which comes in two sentences: In the first sentence as-is, and in the second sentence after doubling (i.e., changing it to form فَعَّلَ)

٢ ـ أَدْخِلْ كُلَّ فِعْلٍ مِمَّا يَأْتِي فِي جُمْلَتَيْنِ: فِي الْجُمْلَةِ الْأُولَى كَمَا هُوَ، وَفِي الْجُمْلَةِ الثَّانِيَةِ بَعْدَ تَضْعِيفِهِ (أَيْ نَقْلِهِ إِلَى بَابِ فَعَّلَ):

(١) دَرَسَ حَامِدٌ اللُّغَةَ الْعَرَبِيَّةَ — دَرَّسَ بِلَالٌ حَامِدًا اللُّغَةَ الْعَرَبِيَّةَ
1) Hamid studied the Arabic language. Bilal taught Hamid the Arabic language.

(٢) خَافَ الطِّفْلُ الْهِرَّةَ — خَوَّفَ الْأَبُ الطِّفْلَ الْهِرَّةَ
2) The child feared the cat. The father made the child afraid of the cat.

(٣) نَامَ الْمَرِيضُ — نَوَّمَ الدَّوَاءُ الْمَرِيضَ
3) The patient slept. The medicine put the patient to sleep.

(٤) حَفِظَ حَامِدٌ سُورَةَ الْمُلْكِ — حَفَّظَ الْمُدَرِّسُ حَامِدًا سُورَةَ الْمُلْكِ
4) Hamid memorized Surah Al-Mulk. The teacher made Hamid memorize sura Al-Mulk.

(٥) جَفَّ الثَّوْبُ — جَفَّفَتِ الشَّمْسُ الثَّوْبَ
5) The dress dried. The sun dried the dress.

3- How did the verbs become transitive which have lines under them in the following examples?

٣ ـ كَيْفَ عُدِّيَتِ الْأَفْعَالُ الَّتِي تَحْتَهَا خَطٌّ فِي الْأَمْثِلَةِ الْآتِيَةِ؟ (مَجْهُولُ نَائِبُ الْفِعْلِ)

(١) مَنْ أَبْكَى الطِّفْلَ يَا آمِنَةُ؟ مَا أَبْكَاهُ أَحَدٌ، إِنَّمَا يَبْكِي مِنَ الْجُوعِ.
1) Who made the child cry, O'Amina? No one made him cry, he is only crying from the hunger.

(٢) قَالَ الطَّالِبُ الْجَدِيدُ لِلْمُدَرِّسِ: يَا أُسْتَاذُ، أَجْلِسْنِي قَرِيباً مِنَ السَّبُّورَةِ، فَإِنَّ نَظَرِي ضَعِيفٌ.
2) The new student said to the teacher: O'professor, make me sit near the board because my eyesight is weak.

عُدِّيَ بِالْهَمْزَةِ FIV	عُدِّيَ بِالتَّضْعِيفِ FII

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عُدِّيَ بِالْهَمْزَةِ FIV	عُدِّيَ بِالتَّضْعِيفِ FII

أُمَّ + ي = أُمِّي
Kasra because of ي
نَعْتٌ

(٣) نَزَلْتُ مِنَ السَّيَّارَةِ، ثُمَّ نَزَّلْتُ أُمِّي الْمَرِيضَةَ.
3) I got down from the car, then I made my sick mother got down.

(٤) يَاأَحْمَدُ، لَا تُضْحِكْنِي وَأَنَا أَقْرَأُ الدَّرْسَ.
4) O'Ahmad, don't make me laugh while I read the lesson.

(٥) قَالَ لِي الطَّبِيبُ: أَخْرِجْ لِسَانَكَ.
5) The doctor said to me: take out your tongue.

(٦) قَالَ تَعَالَى: ﴿وَاللهُ أَخْرَجَكُمْ مِنْ بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئاً﴾ [النَّحْل/٧٨].
6) The Exalted said: 'And Allah brings you out from your mother's womb while you don't know anything.'

مَجْهُولٌ
مَجْزُومٌ
أَذَاقَ - يُذِيقُ

(٧) قَالَ تَعَالَى: ﴿وَمَنْ يَظْلِمْ مِنْكُمْ نُذِقْهُ عَذَاباً كَبِيراً﴾ [الْفُرْقَان/١٩].
7) The Exalted said: And whoever transgresses among you, we will make him taste a painful punishment.'

(٨) قَالَ اللهُ تَعَالَى لِمُوسَى (عَلَيْهِ السَّلَامُ): ﴿وَأَدْخِلْ يَدَكَ فِي جَيْبِكَ تَخْرُجْ بَيْضَاءَ مِنْ غَيْرِ سُوءٍ﴾ [النَّمْل/١٢].
8) The Exalted said to Musa (PBUH): 'And put your hand in your pocket, it will come out white without any illness/disease.

(٩) بَعْدَ الطَّوَافِ وَالسَّعْيِ يَحْلِقُ الْمُعْتَمِرُ رَأْسَهُ، أَوْ يُقَصِّرُ شَعْرَهُ.
9) After the Tawaf and Sa'yi the person doing the Umrah shaves his head or shortens his hair.

(١٠) قَالَ النَّبِيُّ ﷺ: «لَا يَنْكِحُ الْمُحْرِمُ، وَلَا يُنْكِحُ، وَلَا يَخْطُبُ».
10) The Prophet (PBUH) said: The person in Ahram does not marry, and nor make someone marry and nor he gets engaged.

(١١) قَالَ تَعَالَى: ﴿وَأَنَّهُ هُوَ أَضْحَكَ وَأَبْكَى، وَأَنَّهُ هُوَ أَمَاتَ وَأَحْيَا﴾.
11) The Exalted said: 'He is the one who makes you laugh and cry, and he is the one who makes you die, and live.

(١٢) اللَّهُمَّ حَبِّبْ إِلَيْنَا الْإِيمَانَ، وَكَرِّهْ إِلَيْنَا الْكُفْرَ وَالْفُسُوقَ وَالْعِصْيَانَ.
12) O'Allah make us love faith, and make us hate the disbelief, the immorality and the disobedience.

«أُرِيدُ أَنْ أُرِيَهَا الْمُدِيرَ». (أَرَى) أَفْعَلُ مِنْ (رَأَى). أَصْلُهُ (أَرْأَى) حُذِفَتْ مِنْهُ عَيْنُهُ. مُضَارِعُهُ: يُرِي.
'I want that I show this to the principal'. أَرَى is form IV from رَأَى. Its original is أَرْأَى. Its 'ain' (radical) has been omitted. Its present tense is يُرِي.

وَالْأَمْرُ مِنْهُ: أَرِ. (أَرِنِي هَذَا يَاعَلِيُّ. أَرُونِي هَذَا يَاإِخْوَانُ. أَرِيْنِي هَذَا يَامَرْيَمُ. أَرِيْنَنِي هَذَا يَاأَخَوَاتُ).
And the command (imperative) from it is: أَرِ (show) (show me this O'Ali. show me this O'brothers. show me this O'Maryam. show me this O'sisters).

تَقُولُ:
You say:

(١) أَرَانَا الْمُدَرِّسُ كِتَابَ نَحْوٍ جَدِيداً.
1) The teacher showed us the new book of grammar.

(٢) غَداً سَآخُذُكُمْ إِلَى الْمَكْتَبَةِ الْعَامَةِ وَأُرِيكُمُ الْمَعَاجِمَ كُلَّهَا.
أَ أَخْذُ
2) Tomorrow I will take you to the public library and show you all its dictionaries.

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(٣) أَرِنِي جَوَازَ سَفَرِكَ يَا أَحْمَدُ.

3) Show me your passport, O'Ahmad.

❊ وَفِي التَّنْزِيـــلِ : ❊

And in the Qur'an:

(١) ﴿ وَلَقَدْ أَرَيْنَاهُ آيَاتِنَا كُلَّهَا، فَكَذَّبَ وَأَبَى﴾ [طٰهٰ/ ٥٦].

1) 'And we showed him (Pharaoh) all Our signs, yet he denied and refused'

(٢) ﴿هُوَ الَّذِي يُرِيكُمْ آيَاتِهِ، وَيُنَزِّلُ لَكُمْ مِنَ السَّمَاءِ رِزْقاً﴾ [غَافِر/ ١٣].

2) 'It is He who shows you His signs and brings (sends) down the provisions (livelihood) for you from the Heavens.'

(٣) ﴿وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَى قَالَ أَوَ لَمْ تُؤْمِنْ قَالَ بَلَى، وَلَكِنْ لِيَطْمَئِنَّ قَلْبِي﴾ [الْبَقَرَة/ ٢٦٠].

[يَا] [يِ]

3) 'And when Ibrahim said O'my Lord show me how you give life to the dead He (Allah) said is that you do not believe - He (Ibrahim) said, yes indeed (I believe) but it is to satisfy my heart.'

(٤) ﴿هَذَا خَلْقُ اللهِ، فَأَرُونِي مَاذَا خَلَقَ الَّذِينَ مِنْ دُونِهِ﴾ [لُقْمَان/ ١١].

4) 'This is the creation of Allah so show me what others beside Him have created.'

(٥) ﴿وَقَالَ الَّذِينَ كَفَرُوا رَبَّنَا أَرِنَا اللَّذَيْنِ أَضَلَّانَا مِنَ الْجِنِّ وَالْإِنْسِ نَجْعَلْهُمَا تَحْتَ أَقْدَامِنَا لِيَكُونَا مِنَ الْأَسْفَلِينَ﴾ [فُصِّلَتْ/ ٢٩].

FIV (dual) [يَا] لَامُ التَّعْلِيلِ

5) 'And those who disbelieved will say: O'our Lord show us those (2) who mislead us from the Jinns and the Humans, we will put them under our feet so they become among the lowest.'

١ - يُجْرَى التَّمْرِينَانِ الشَّفَوِيَانِ الْآتِيَـــانِ : مَجْهُولٌ

1- The following two oral exercises are carried out:

(١) يَقُولُ الطَّالِبُ لِزَمِيلِهِ: (أَرِنِي كِتَابَكَ/ سَاعَتَكَ/ قَلَمَكَ)، فَيُجِيبُهُ قَائِلاً: (سَأُرِيكَهُ/ هَا بَعْدَ قَلِيلٍ. أَوْ: لَا أُرِيكَهُ/ هَا).

1) The student says to his classmate: (show me your book/watch/pen), so he replies to him saying: (I will show it after a little while. Or I will not show it).

(٢) يَقُولُ الْمُدَرِّسُ لِكُلِّ طَالِبٍ: (أَأَرَيْتَنِي دَفْتَرَكَ؟) فَيُجِيبُهُ قَائِلاً: (نَعَمْ، أَرَيْتُكَهُ).

2) The teacher says to every student (did you show me your notebook?) so he replies saying: (Yes, I had shown it to you).

❊ جَوَّلْتُ فِي مَشَارِقِ الْأَرْضِ وَمَغَارِبِهَا، أَيْ جُلْتُ فِيهَا كَثِيراً. ❊

I travelled in the east of the world and its west, i.e., I travelled a lot in it.

يُنْقَلُ الْفِعْلُ إِلَى بَابِ (فَعَّلَ) لِمَعَانٍ مِنْهَا: اَلتَّكْثِيرُ أَوِ الْمُبَالَغَةُ، نَحْوَ:

The verb is shifted to this form فَعَّلَ with its meaning: The extensive or the intensive, e.g.:

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Form II - بَاب فَعَّلَ	Form IV - بَاب أَفْعَلَ
Repetitive تَكْثِيرٌ	Intensive مُبَالَغَةٌ

جَـــوَّلَ — أَيْ جَالَ كَثِيراً . — i.e., he travelled extensively.

طَـــوَّفَ — أَيْ طَافَ كَثِيراً . — i.e., he did many tawafs (circumambulated).

قَتَّـــلَ — أَيْ بَالَغَ فِي الْقَتْلِ . — i.e., it's intensive in killing (massacred).

كَسَّـرَ — أَيْ بَالَغَ فِي الْكَسْرِ . — i.e., it's intensive in breaking (smashed).

قَطَّـعَ — أَيْ بَالَغَ فِي الْقَطْعِ . — i.e., it's intensive in cutting (many pieces).

عَـــدَّدَ — أَيْ عَـــدَّ كَثِيراً . — i.e., he counted many times.

ـ كَسَّرْتُ الْأَقْلَامَ . (اَلتَّكْثِيرُ) . — I broke the pens to pieces (The extensive).

Plural

ـ كَسَّرْتُ الْقَلَـــمَ . (اَلْمُبَالَغَةُ) . — I smashed the pen to pieces (The intensive).

Singular

فِي التَّنْزِيلِ : — In the Quran:

(١) ﴿إِنَّ ٱلَّذِينَ كَذَّبُوا بِآيَاتِنَا وَٱسْتَكْبَرُوا عَنْهَا لَا تُفَتَّحُ لَهُمْ أَبْوَابُ السَّمَاءِ وَلَا يَدْخُلُونَ الْجَنَّةَ حَتَّى [أَنْ] يَلِجَ الْجَمَلُ فِي سَمِّ الْخِيَاطِ﴾ [اَلْأَعْرَافُ/٤٠] .

1) 'Surely those who denied/rejected our signs and were arrogant against them, the doors of the Heavens shall not be opened and they will not enter Paradise until a camel passes through the eye of the needle.'

(٢) ﴿اَلَّذِي جَمَعَ مَالًا وَعَـــدَّدَهُ﴾ [اَلْهُمَزَةُ/٢] .

2) 'That who accummulates wealth and counts it over and over again.'

(٣) قَالَ : ﴿سَنُقَتِّلُ أَبْنَاءَهُمْ﴾ [اَلْأَعْرَافُ/١٢٧] .

3) He said: 'We shall slaughter their sons'.

(٤) ﴿وَغَلَّقَتِ الْأَبْوَابَ﴾ [يُوسُفُ/٢٣] .

4) 'And she bolted the doors'.

(٥) ﴿فَجَعَلْنَاهُمْ أَحَادِيثَ ، وَمَزَّقْنَاهُمْ كُلَّ مُمَزَّقٍ﴾ [سَبَأُ/١٩] .

5) 'We made them into stories and tore them into pieces completely'.

(٦) ﴿وَإِذْ نَجَّيْنَاكُمْ مِنْ آلِ فِرْعَوْنَ يَسُومُونَكُمْ سُوءَ الْعَذَابِ ، يُذَبِّحُونَ أَبْنَاءَكُمْ﴾ [اَلْبَقَرَةُ/٤٩] .

6) When we saved you from the people of Pharaoh, they had been inflicting upon you evil torment and slaughtering your sons.

(To inflict سَامَ - يَسُومُ)

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❊ (إِيَّاكَ وَالظَّنَّ) . هَذَا التَّحْذِيرُ، وَهُوَ تَنْبِيهُ الْمُخَاطَبِ عَلَى أَمْرٍ مَكْرُوهٍ لِيَجْتَنِبَهُ . وَهَاءَ أَمْثِلَةً لَهُ : ❊

(Stay away from guessing) This is a warning, and it is a warning to the addressee about an unpleasant matter to avoid it. And here/take its examples:

I warn you of:

(١) إِيَّاكَ وَالْكِلَابَ يَابُنَيَّ .
1) Beware of the dogs, O'my son.

(٢) إِيَّاكُمْ وَالْكِلَابَ يَاأَبْنَائِي .
2) Beware of the dogs, O'my sons.

(٣) إِيَّاكِ وَالْكِلَابَ يَابِنْتِي .
3) Beware of the dogs, O'my daughter.

(٤) إِيَاكُنَّ وَالْكِلَابَ يَابَنَاتِي .
4) Beware of the dogs, O'my daughters.

(٥) يَاعَلِيُّ، إِيَّاكَ وَهَذَا الْوَلَدَ فَإِنَّهُ كَذَّابٌ . (التَّكْثِيرُ)
5) O'Ali, beware of this boy because he is a repeated liar.

(٦) إِيَّاكَ وَالْكَسَلَ يَازَيْنَبُ .
6) Beware of laziness (being lazy), O'Zainab.

(٧) إِيَّاكُمْ وَالتَّدْخِينَ فَإِنَّهُ سَبَبُ أَمْرَاضٍ مُهْلِكَةٍ .
7) Beware of smoking because it is the reason of fatal diseases.

دَخَنَ - يَدْخُنُ To taste / smell smoke

(٨) إِيَّاكُنَّ وَهَذِهِ الْمَجَلَّاتِ يَاأَخَوَاتِي .
8) Beware of these magazines, O'my sisters.

(٩) قَالَ النَّبِيُّ ﷺ : «إِيَّاكُمْ وَالْحَسَدَ، فَإِنَّ الْحَسَدَ يَأْكُلُ الْحَسَنَاتِ كَمَا تَأْكُلُ النَّارُ الْحَطَبَ» .
9) The Prophet (PBUH) said: Beware of the jealousy, because jealousy eats away your good deeds as fire eats the wood.

(١٠) وَقَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ : «إِيَّاكُمْ وَالْجُلُوسَ بِالطُّرُقَاتِ» .
10) And the Prophet (PBUH) said: Stay away from sitting in the roads.

(١١) وَقَالَ ﷺ : «وَإِيَّاكُمْ وَمُحْدَثَاتِ الْأُمُورِ فَإِنَّهَا ضَلَالَةٌ» .
11) And the Prophet (PBUH) said: Stay away from new practices (innovations) because they are strayers.

❊ كَوِّنْ أَمْثِلَةً لِلتَّحْذِيرِ مُسْتَعْمِلاً الْكَلِمَاتِ الْآتِيَةَ : ❊

Make examples with warning using the following words:

(١) السُّفُورُ / يَاأَخَوَاتِي إِيَّاكُنَّ وَالسُّفُورَ يَاأَخَوَاتِي
1) Beware of unveiling (of faces), O'my sisters.

(٢) الْكَذِبُ / يَاعُثْمَانُ إِيَّاكَ وَالْكَذِبَ يَاعُثْمَانُ
2) Beware of the lying, O'Usman.

(٣) الْحَسَدُ / يَاعَزَّةُ إِيَّاكِ وَالْحَسَدَ يَاعَزَّةُ
3) Beware of the jealousy, O'Azza.

(٤) النَّمِيمَةُ / يَاأَخَوَيَّ إِيَّاكُمَا وَالنَّمِيمَةَ يَاأَخَوَيَّ (أَخَوَيْنِ + ي)
4) Beware of the back biting, O'my sisters (2).

(٥) النُّزُولُ مِنَ الْحَافِلَةِ وَهِيَ تَسِيرُ / يَاأَطْفَالُ إِيَّاكُمْ وَالنُّزُولَ مِنَ الْحَافِلَةِ وَهِيَ تَسِيرُ يَاأَطْفَالُ
5) Beware of getting down from the bus while it is moving, O'children.

(٦) التَّبَرُّجُ / يَابِنْتَيَّ إِيَّاكُمَا وَالتَّبَرُّجَ يَابِنْتَيَّ
6) Beware of showing off, O'my two daughters.

(٧) الْبِدْعَةُ / أَيُّهَا الْمُسْلِمُونَ إِيَّاكُمْ وَالْبِدْعَةَ أَيُّهَا الْمُسْلِمُونَ
7) Beware of the innovations, O'Muslims.

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(or is lying)

* (He only lies). (إِنَّمَا) is originally (إِنَّ) joined with it is an (extra مَا). And it is called (ma of restraining/preventer) because it restrains (إِنَّ) from acting.

* (إِنَّمَا يَكْذِبُ) . (إِنَّمَا) أَصْلُهَا (إِنَّ) اتَّصَلَتْ بِهَا (مَا الزَّائِدَةُ) . وَتُسَمَّى هَذِهِ (مَا الْكَافَّةَ) لِأَنَّهَا تَكُفُّ (إِنَّ) عَنِ الْعَمَلِ .

تَدْخُلُ (إِنَّمَا) عَلَى الْجُمْلَتَيْنِ الْاِسْمِيَّةِ وَالْفِعْلِيَّةِ نَحْوَ:

(إِنَّمَا) enters in the nominal and the verbal sentences, e.g.:

1) ﴿إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ﴾ [التوبة/ ٦٠] . «إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ» .

1) The charities are only for the poors.

2) The actions are only judged by the intentions.

3) ﴿إِنَّمَا يَعْمُرُ مَسَاجِدَ اللهِ مَنْ آمَنَ بِاللهِ وَالْيَوْمِ الْآخِرِ﴾ [التوبة/ ١٨] .

3) The masjids of Allah are only inhabited by those who believe in Allah and the Last Day (of Judgement).

4) تُفِيدُ (إِنَّمَا) التَّعْيِينَ، وَيُوجِبُ إِثْبَاتَ الْحُكْمِ الْمَذْكُورِ، وَنَفْيَ غَيْرِ هَذَا الْحُكْمِ عَنْهُ .

4) (إِنَّمَا) denotes particularization (the ruling), and it mandates the confirmation of the stated ruling and the negation of anything other than this ruling.

- فَقَوْلُنَا: (إِنَّمَا هُوَ مُهَنْدِسٌ) يُفِيدُ أَنَّهُ مُهَنْدِسٌ فَقَطْ، وَلَيْسَ فِيهِ صِفَةٌ أُخْرَى .

- Our saying: (He is only a engineer) indicates that he is only an engineer, and he has no other attributes.

(or lying)

* (By Allah I was very happy). Here, I was very happy is the reply to the swear/oath.

* (وَاللهِ لَقَدْ فَرِحْتُ كَثِيراً) . هُنَا (فَرِحْتُ كَثِيراً) جَوَابُ الْقَسَمِ .

If the JQ is an affirmative verbal sentence used with past tense, it is emphasized with (lam and قَدْ) like in the saying of the exalted:

إِذَا كَانَ جَوَابُ الْقَسَمِ جُمْلَةً فِعْلِيَّةً مُثْبَتَةً مُصَدَّرَةً بِفِعْلٍ مَاضٍ، أُكِّدَ بِـ(اللَّامِ وَقَدْ) كَمَا فِي قَوْلِهِ تَعَالَى: ﴿وَالتِّينِ وَالزَّيْتُونِ، وَطُورِ سِينِينَ وَهَذَا الْبَلَدِ الْأَمِينِ . لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ﴾ .

'JQ'

(I) swear by the fig and the olive, and by the mount of Sinai and this peaceful city. Indeed We created the human being in the best composition!

* اِجْعَلْ كُلَّ جُمْلَةٍ مِمَّا يَأْتِي جَوَاباً لِلْقَسَمِ:

* Make every sentence that follows an answer for the oath:

(١) فَرِحْتُ بِزِيَارَتِكَ . وَاللهِ لَقَدْ فَرِحْتُ بِزِيَارَتِكَ

1) By Allah, indeed I was happy to visit you.

(٢) قُلْتَ لِي هَكَذَا . وَاللهِ لَقَدْ قُلْتَ لِي هَكَذَا

2) By Allah, indeed you told me like this (as such).

(٣) رَأَيْتُهُ فِي السُّوقِ . وَاللهِ لَقَدْ رَأَيْتُهُ فِي السُّوقِ

3) By Allah, indeed I saw him in the market.

If لَقَدْ comes in a sentence without Qasam then lam is omitted.

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❊ (أَمْسَى) مِنْ أَخَوَاتِ (كَانَ). تَقُولُ: أَمْسَيْتُ مَرِيضاً، أَيْ أَدْرَكَنِي الْمَسَاءُ وَأَنَا مَرِيضٌ. ❊

❊ (He became (in the evening)) is from sisters of (كَانَ). You say: I became sick in the evening, i.e., The evening arrived while I was sick.

أَدْخِلْ (أَمْسَى) عَلَى الْجُمَلِ الْآتِيَةِ:

1) Enter (he became) in the following sentences:

(١) اَلْجَوُّ مُعْتَدِلٌ. — أَمْسَى الْجَوُّ مُعْتَدِلاً

2) The weather became moderate.

(٢) نَحْنُ مُتْعَبُونَ. — أَمْسَيْنَا مُتْعَبِينَ

3) We became tired/exhausted.

(٣) اَلْمَرِيضَةُ ضَعِيفَةٌ. — أَمْسَتِ الْمَرِيضَةُ ضَعِيفَةً

4) The patient (f) became weak.

❊ أَعْرِبِ الْجُمْلَةَ (إِنَّ بِي صُدَاعاً شَدِيداً)*، ثُمَّ أَجِبْ عَنِ الْأَسْئِلَةِ الْآتِيَةِ عَلَى غِرَارِهَا، مُسْتَعْمِلاً أَسْمَاءَ الْأَمْرَاضِ الْمَذْكُورَةِ بَيْنَ الْقَوْسَيْنِ: ❊

See Next Page

❊ Do grammatical analysis of the sentence (*), then answer the following questions like it, using the names of the sicknesses mentioned between the two brackets:

Indeed:

(١) مَاذَا بِكَ يَا عَلِيُّ؟ — What is with you O'Ali?

إِنَّ بِي صُدَاعاً شَدِيداً. — 1) I am afflicted with severe headache.

(٢) أَخُوكَ مَاذَا بِهِ؟ — Your brother, what is with him.

إِنَّ بِهِ زُكَاماً شَدِيداً (زُكَامٌ) — 2) He is afflicted with severe cold.

(٣) مَاذَا بِكُمْ؟ — What is with you (all)?

إِنَّ بِنَا مَغْصاً شَدِيداً (مَغْصٌ) — 3) We are afflicted with severe stomach pain.

(٤) أُخْتُكَ، مَاذَا بِهَا؟ — Your sister, what is with her?

إِنَّ بِهَا سُعَالاً شَدِيداً (سُعَالٌ) — 4) She is afflicted with severe cough.

(٥) هَؤُلَاءِ الطُّلَّابُ، مَاذَا بِهِمْ؟ — These students what is with them?

إِنَّ بِهِمْ إِسْهَالاً شَدِيداً (إِسْهَالٌ) — 5) They are afflicted with severe diarrhea.

(٦) هَؤُلَاءِ الطَّالِبَاتُ مَاذَا بِهِنَّ؟ — These students (f) what is with them?

إِنَّ بِهِنَّ صُدَاعاً شَدِيداً (صُدَاعٌ) — 6) They are afflicted with severe headache.

(٧) مَاذَا بِكَ يَا سُعَادُ؟ — What is with you, O'Soaad?

إِنَّ بِي دُوَاراً شَدِيداً (دُوَارٌ) — 7) I am afflicted with severe dizziness. (vertigo)

❊ (ذَهَابٌ) مَصْدَرٌ (ذَهَبَ)، وَهُوَ عَلَى وَزْنِ (فَعَالٌ). هَاتِ الْمَصْدَرَ مِنَ الْأَفْعَالِ الْآتِيَةِ عَلَى وَزْنِ فَعَالٍ: نَجَحَ. فَسَدَ. نَفِدَ. ضَلَّ. ❊

(ذَهَابٌ going) is a verb noun of (ذَهَبَ he went). And it is on the pattern of (فَعَالٌ).

Give the masdar from the following verbs on the pattern of (فَعَالٌ).

نَجَحَ. فَسَدَ. نَفِدَ. ضَلَّ ← نَجَاحٌ. فَسَادٌ. نَفَادٌ. ضَلَالٌ.

He succeeded — success

He corrupted — Chaos

He ran out — Exhaustion

He went astray — Disorientation

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Do grammatical analysis of the sentence:

* أَعْرِبِ الْجُمْلَةَ (إِنَّ بِي صُدَاعاً شَدِيداً)

'I am afflicted with severe headache.'

إِنَّ : حَرْفُ تَوْكِيدٍ وَنَصْبٍ

بِـ : حَرْفُ جَرٍّ

ي : إِسْمٌ مَجْرُورٌ

بِي : شِبْهُ جُمْلَةٍ فِي مَحَلِّ رَفْعٍ خَبَرُ إِنَّ مُقَدَّمٌ

صُداعًا : إِسْمُ إِنَّ مُؤَخَّرٌ مَنْصُوبٌ وَعَلَامَةُ نَصْبِهِ ٱلْفَتْحَةُ الظَّاهِرَةُ

شَدِيدًا : نَعْتٌ مَنْصُوبٌ وَعَلَامَةُ نَصْبِهِ ٱلْفَتْحَةُ الظَّاهِرَةُ

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❊ «طَـرِيقٌ» جَمْعُهُ (طُرُقٌ)، وَجَمْعُ «طُرُقٍ» «طُرُقَاتٌ». وَيُسَمَّى هَذَا «جَمْعَ الْجَمْعِ». إِلَيْكَ أَمْثِلَةً أُخْرَى:

❊ طَرِيقٌ (road), its plural is طُرُقٌ and plural of طُرُقٌ is طُرُقَاتٌ. And it is called plural of the plural. Take other examples.

مَكَانٌ ← أَمْكِنَةٌ ← أَمَاكِنُ. — Location → Locations → Locations

سِوَارٌ ← أَسْوِرَةٌ ← أَسَاوِرُ. — Bracelet → Bracelets → Bracelets

اَلْمَمْنُوعُ مِنَ الصَّرْفِ

إِنَـاءٌ ← آنِيَـةٌ ← أَوَانٍ. — Container/vessel → Containers/vessels → Containers/vessels

يَـدٌ ← أَيْـدٍ ← أَيَـادٍ. — Hand → Hands → Favours

❊ أَدْخِلْ كُلَّ كَلِمَةٍ مِمَّا يَأْتِي فِي جُمْلَةٍ مُفِيدَةٍ:

❊ Enter every word which follow into a complete sentence:

نَظَّفَ. أَحْضَرَ. جَوَّلَ. أَمْسَى. إِنَّمَا. أَرِ.

(١) نَظِّفْ غُرْفَتَكَ يَا فَيْصَلُ.
1) Clean your room O'Faisal.

(٢) أَأَحْضَرْتُمْ دَفَاتِرَكُمْ؟
2) Did you bring your notebooks.

(٣) جَوَّلَ حَامِدٌ فِي بِلَادِ أُورُبَّا كُلِّهَا.
3) Hamid travelled in all countries of Europe.

(٤) أَمْسَى الطَّالِبُ نَشِيطاً.
4) The student became active in the evening.

(٥) إِنَّمَا النَّجَاحُ بِالْاِجْتِهَادِ.
5) The success is only with hardwork.

(٦) أَرِنِي كِتَابَكَ يَا فَيْصَلُ.
6) Show me your book, O'Faisal.

❊ تَمْرِينٌ شَفَـوِيٌّ: يَقُولُ طَالِبٌ: (سَيَرْجِعُ الْمُدِيرُ غَداً إِنْ شَاءَ اللهُ) أَوْ شَيْئاً وَيَقُولُ لَهُ زَمِيلُهُ (وَمَا أَدْرَاكَ أَنَّهُ يَرْجِعُ غَداً؟)، فَيَقُولُ: (سَمِعْتُ الْمُرَاقِبَ يَقُولُ ذَلِكَ).

Oral exercise: A student says: (The principal will return tomorrow if Allah wills) or something, and his classmate says (and what informed you that he is returning tomorrow?) So he says: (I heard the supervisor saying that).

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The New Words الْكَلِمَاتُ الْجَدِيدَةُ

أَمْسَى يُمْسِي إِمسَآءً (IV) To enter into, spend evening

سَرُعَ يَسْرُعُ سُرْعَةً (u-u) To be quick, prompt

نَظَّفَ يُنَظِّفُ تَنْظِيفًا (II) To clean

نَجَحَ يَنْجَحُ نَجَاحًا (a-a) To succeed

بَهَرَ يَبْهَرُ بَهْرًا (a-a) To dazzle

بَاهِرٌ (اسْمُ الْفَاعِلِ) Something that dazzles, splendid

اِمْتَحَنَ يَمْتَحِنُ اِمْتِحَانًا (VIII) To examine

نَصَّفَ يُنَصِّفُ تَنْصِيفًا (II) To divide in half

نِصْفٌ middle

كَثُرَ يَكْثُرُ كَثْرًا (u-u) To be many

كَثِيرٌ many

أَنْتَجَ يُنْتِجُ إِنْتَاجًا (IV) To bring forth

نَتِيْجَةٌ result

بَلَغَ يَبْلُغُ بُلُوغًا (a-u) To attain

نَسَبَ يَنْسُبُ نِسْبَةً (a-u) To correlate, to refer, ratio

دَامَ يَدُومُ دَوْمًا (a-u) To last, to continue.

دَائِمٌ (اسْمُ الْفَاعِلِ) Something that lasts, forever

جَوَّلَ يُجَوِّلُ تَجْوِيلًا (II) To travel extensively, to cruise

أَثِمَ يَأْثَمُ إِثْمًا مَأْثَمًا (i-a) To commit a sin, to crime

أَحْضَرَ يُحْضِرُ إِحْضَارًا (IV) To bring, to fetch

سَرَّ يَسُرُّ سَرًّا (a-u) To please someone

يُسَرُّ (مُضَارِعٌ مَجْهُولٌ) To be pleased

أَسْمَعَ يُسْمِعُ إِسْمَاعًا (IV) To make someone hear (to tell)

أَسْمِعْ (فِعْلُ أَمْرٍ) Listen

أَنَّثَ يُؤَنِّثُ تَأْنِيثًا (II) To make (a noun) feminine

عَابَ يَعِيبُ عَيْبًا (a-i) To be defective

ذَكَّرَ يُذَكِّرُ تَذْكِيرًا (II) To remind, to admonish, to make a noun masculine

فَخَرَ يَفْخَرُ فَخْرًا (a-a) To be proud

حَقَّقَ يُحَقِّقُ تَحْقِيقًا (II) To make true, realize

صَدَعَ يَصْدَعُ صَدْعًا (a-a) To have headache

صُدَاعٌ headache

اِنْقَسَمَ يَنْقَسِمُ اِنْقِسَامًا (VII) To be divided

اِعْتَبَرَ يَعْتَبِرُ اِعْتِبَارًا (VIII) To consider, to regard

تَعَدَّى يَتَعَدَّى تَعَدُّيًا (V) To be or become transitive, to go beyond

مُتَعَدٍّ (اسْمُ الْفَاعِلِ) Transitive

لَزِمَ يَلْزَمُ لُزُومًا (i-a) To be necessary

لَازِمٌ (اسْمُ الْفَاعِلِ) Intransitive

تَجَاوَزَ يَتَجَاوَزُ تَجَاوُزًا (VI) To exceed

حَدَثَ يَحْدُثُ حَدَثًا (a-u) To happen

اِحْتَاجَ (اِحْتَوَجَ) يَحْتَاجُ اِحْتِيَاجًا (VIII) To be in need

قَبِلَ يَقْبَلُ قِبْلَةً (i-a) To accept

عَادَ يَعُودُ عِيَادًا (a-u) To go back

حَشَرَةٌ Insect

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سَمَّ يَسُمُّ سَمًّا (a-u) To put poison

سَامَّةٌ Poisonous

وَسَطَ يَسِطُ وَسْطًا (a-i) To be in middle.

وَاسِطَةٌ (اسْمُ الْفَاعِلِ) Medium

اِسْتَنَّ يَسْتَنُّ اِسْتِنَانًا (VIII) To follow, to establish

سُنَّةٌ Practice, action, norm

اِطَّلَعَ يَطَّلِعُ اِطِّلَاعًا (VIII) To come to know, to examine, to study

رَغِبَ يَرْغَبُ رِغْبًا (i-a) + فِي To wish, to desire

+ عَنْ To dislike

رَحَّبَ يُرَحِّبُ تَرْحِيبًا (II) To welcome, to receive

تَأَخَّرَ يَتَأَخَّرُ تَأَخُّرًا (V) To be delayed, to be late

مُتَأَخِّرٌ (اسْمُ الْفَاعِلِ) One who is late/delayed

عَمِلَ يَعْمَلُ عَمَلًا (i-a) To work

عَامِلٌ (اسْمُ الْفَاعِلِ) Worker, عُمَّالٌ (جَمْعٌ)

ضَافَ يَضِيفُ ضِيَافَةً (a-i) To become a guest

ضَيْفٌ guest, ضُيُوفٌ (جَمْعٌ)

اِتَّضَحَ يَتَّضِحُ اِتِّضَاحًا (VIII) To understand clearly, be explained

أَسْعَفَ يُسعِفُ إِسْعَافًا (IV) To help, to aid

سَيَّارَةُ الْإِسْعَافِ Ambulance

نَجَّى يُنَجِّي تَنْجِيَةً (II) To save

رَكِبَ يَرْكَبُ رِكَابَةً (i-a) To ride

رَاكِبٌ (اسْمُ الْفَاعِلِ) Rider, رُكَّابٌ (جَمْعٌ)

اِنْقَلَبَ يَنْقَلِبُ اِنْقِلَابًا (VII) To turn around, to invert

أَبْكَى يُبْكِي اِبْكَاءً (IV) To make someone cry

حَلَقَ يَحْلِقُ حَلْقًا (a-i) To shave

اِعْتَمَرَ يَعْتَمِرُ اِعْتِمَارًا (VIII) To perform Umrah

مُعْتَمِرٌ (اسْمُ الْفَاعِلِ) One who performs Umrah

قَصَّرَ يُقَصِّرُ تَقْصِيرًا Something short

أَضْحَكَ يُضْحِكُ إِضْحَاكًا (IV) To make someone laugh

صَرُحَ يَصْرُحُ صَرَاحَةً (u-u) To become pure

صَرِيحٌ Pure

عَدَّى يُعَدِّي تَعْدِيَةً (II) To cause to cross, overstep, transcend.

ضَعَّفَ يُضَعِّفُ تَضْعِيفًا (II) To double, multiply

أَذَاقَ يُذِيقُ إِذَاقَةً (IV) To have someone taste something

أَنْكَحَ يُنْكِحُ إِنْكَاحًا (IV) To give a girl in marriage

حَبَّبَ يُحَبِّبُ تَحْبِيبًا (II) To make someone love something, to endear

كَرَّهَ يُكَرِّهُ تَكْرِيهًا (II) To make someone hate something

أَمَاتَ يُمِيتُ إِمَاتَةً (IV) To cause to die

أَحْيَا يُحْيِي إِحْيَاءً (IV) To give life, to restore to life

طَمْأَنَ يُطَمْئِنُ طَمْأَنَةً (فِعْلٌ رُبَاعِيٌّ) To reassure, set someone's mind to rest

اِطْمَأَنَّ يَطْمَئِنُّ اِطْمِئْنَانًا (فِعْلٌ رُبَاعِيٌّ مَزِيدٌ) To come to rest

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فَسَقَ يَفْسُقُ فِسَاقًا (a-u) To transgress, be deviant or wicked

فُسُوقٌ Transgression, impiety

عَصَى يَعْصِي عِصْيَانًا (a-i) To refuse, disobey, rebel, rebellion

أَرَى (أَرْأَىْ) يُرِي إِراءَةً (IV) To show

أَضَلَّ يُضِلُّ إِضْلَالًا (IV) To lead astray

أَجْرَى يُجْرِي إِجْرآءً (IV) To cause to flow

جَالَ يَجُولُ جَالًا (a-u) To wander, roam about

نَقَلَ يَنْقُلُ نَقْلًا (a-u) To transfer, transport

كَثَّرَ يُكَثِّرُ تَكْثِيرًا (II) To augment, multiply

بَالَغَ يُبَالِغُ بِلَاغًا (III) To do one's utmost, overdo, to exaggerate

طَوَّفَ يُطَوِّفُ تَطْوِيفًا (II) To go in circle

قَتَّلَ يُقَتِّلُ تَقْتِيلًا (II) To massacre

كَسَّرَ يُكَسِّرُ تَكْسِيرًا (II) To break into pieces

قَطَّعَ يُقَطِّعُ تَقْطِيعًا (II) To cut into pieces, dismember

عَدَّدَ يُعَدِّدُ تَعْدِيدًا (II) To count off, enumerate

وَلَجَ يَلِجُ وَلْجًا (a-i) To enter, penetrate

غَلَّقَ يُغَلِّقُ تَغْلِيقًا (II) To lock, bolt

مَزَّقَ يُمَزِّقُ تَمْزِيقًا (II) To rip apart, tear

سَامَ يَسُومُ سَامٌ (a-i) To offer something for sale, to demand someone something beyond his capacity.

سَاءَ يَسُوءُ سَوءً (a-u) To be evil

سُوءٌ Evil, offensive

نَجَّى يُنَجِّي تَنْجِيَةً (II) To rescue someone

ذَبَّحَ يُذَبِّحُ تَذْبِيحًا (II) To sacrifice or slaughter something

نَبَّهَ يُنَبِّهُ تَنْبِيهً (II) To warn

اِجْتَنَبَ يَجْتَنِبُ اِجْتِنَابًا (VIII) To avoid

حَذَّرَ يُحَذِّرُ تَحْذِيرًا (II) To caution against something

حَطَبَ يَحْطِبُ حَطْبًا (a-i) To gather firewood

حَطَبٌ Firewood

طُرُقَاتٌ Roads

سَفَرَ يَسْفِرُ سَفْرًا (a-i) To unveil

نَمَّ يَنِمُّ نَمًّا (a-i) To slander

نَمِيمَةٌ Slander, defamation

سَارَ يَسِيرُ سَيْرًا (a-i) To travel, to move

تَبَرَّجَ يَتَبَرَّجُ تَبَرُّجًا (V) To put on display, show off

كَفَّ يَكُفُّ كَفٌّ (a-u) To refrain, to give up

أَوْجَبَ يُوْجِبُ إِيْجَابًا (IV) To make something as someone's duty, incumbent

أَثْبَتَ يُثْبِتُ إِثْبَاتًا (IV) To determine, to assert as valid, to furnish evidence

صَدَّرَ يُصَدِّرُ تَصْدِيرًا (II) To send off, to export

أَكَّدَ يُؤَكِّدُ تَأْكِيدًا (II) To give assurance

اِعْتَدَلَ يَعْتَدِلُ اِعْتِدَالًا (VIII) To be moderate, balance, to be straight

أَتْعَبَ يُتْعِبُ إِتْعَابًا (IV) To bother or trouble someone

زَكَمَ يَزْكُمُ زَكْمًا (a-u) To catch cold

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زُكَامٌ Cold

مَغِصَ يَمْغَصُ مِغْصًا (i-a) To have gripes, suffer from colic

مَغْصٌ Colic

سَعَلَ يَسْعُلُ سِعَالًا (a-u) To cough

سُعَالٌ Cough

دُوَارٌ Vertigo

سِوَارٌ Necklace

إِنَاءٌ Vessel, container, receptacle

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ٱلصَّفْحَةُ الْأَخِيرَةُ مِنْ هَذَا الْمِلَفِّ

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